THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (JOHN 13: 34).

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OUR DUTY TO GOD, TO HUMANITY, AND TO COUNTRY.

OPENING ADDRESS BY PRESIDENT JOSEPH F. SMITH AT THE EIGHTY-SEVENTH ANNUAL CONFERENCE OF THE CHURCH, APRIL 6TH, 1917.

(*Concluded from page 373*).

We have not been unmindful of the poor, either in the stakes of Zion, or in the missions. There has been expended for charity through the different Church activities, for the year 1916, $308,951.

We have continued to maintain the Church schools, and there has been paid out for this purpose, during 1916, $365,832.

No doubt the Church Auditing Committee will give you other items, and more in detail, of the expenditures which have all been made for the benefit of the Church.

There has been the usual increase in the membership of the Church. Information concerning the increase in the missions is incomplete, this year, in consequence of the Great War.

At the close of the year 1916 there were 819 wards and 73 organized stakes of Zion, and there were 21 missions. There were in the mission field, 1 patriarch, 61 high priests, 209 seventies, 876 elders, and 188 lady missionaries, making a total of 1,335 missionaries in the field.

There has been a very marked improvement in ward teaching, both in the quality of the teaching and in the regularity of the visits to the homes of the Latter-day Saints by the teachers. Some of the stakes of Zion have had every family visited every month of the year, and in two or three stakes of Zion, every family has been visited every month for several years past. This regular work of the ward teachers is having its effect in improved attendance at sacrament meetings, priesthood meetings, and other

ward and stake activities. As you know, my brethren and sisters, the main object of this work, the visiting of the teachers, to the homes and the families of the Church, is to ascertain whether there is any need there, whether any are sick or poor or faithless, or in any way in need of succor and assistance, that that which is needful might be rendered unto them.

A considerable increase is shown in the labors of our people in the temples. During the year 1916, 419,257 ordinances were performed in our temples. Of that number, 66,035 were performed in the Manti temple; 131,105 in the Logan temple; 28,035 in the St. George temple, and 193,414 in the Salt Lake temple. In 1916, the ordinances performed were 88,000 in excess of the previous year, and it is the largest in the history of the Church.

The Latter-day Saints' hospital has reached its full capacity in the accommodation of patients. The Dee hospital has also been running at its full capacity.

Since our last conference, the Idaho stake of Zion has been organized, being part of the Bannock stake, with Nelson J. Hogan, president; and the following wards have been organized:

Ogden Thirteenth, Ogden stake; Richmond South, Benson stake; Highland Park, Granite stake; Montpelier Third, Bear Lake stake; Meadowville, Idaho stake; Crystal, Pocatello stake; Marysvale, Sevier stake; Farmington North, South Davis stake.

Elder Sylvester Q. Cannon has been appointed president of the Pioneer stake, and Elder S. Norman Lee president of the Box Elder stake.

President William Gardner of the New Zealand mission, who returned in 1916, was succeeded by Elder James Lambert as mission president.

Elder Hyrum W. Valentine, president of the Swiss and German mission, has succeeded in getting home safely, and Elder Angus J. Cannon has taken his place as president of the Swiss-German mission. By the way, we have been warned that it was not prudent to use the word "German" mission, in connection with the appointment of our elders, as our dear English neighbors were a little jealous of that name. We therefore dropped the word "German," and it is now the Swiss mission.

Since our last conference, President Francis M. Lyman of the Council of the Twelve, has passed away, and Elder Heber J. Grant has been appointed President of the Twelve. Elder Stephen L. Richards has been appointed a member of the council of the Twelve.

Elder Joseph S. Wells, of the General Church Auditing Committee, has also passed away.

Of the presidents of the stakes of Zion, we have lost by the hand of death since our last conference President Oleen N. Stohl of the Box Elder stake, President William McLachlan, of the Pioneer stake, and President George E. Stoddard of the Union stake.

The following brethren and a sister laboring in the mission field have passed away:

Horace S. Brown of Kanab, Utah, died in South Carolina, Southern States mission, April 6, 1916, of typhoid fever.

Wilford O. Freckleton of Eureka, Utah, died in Hull, British mission, February 27, 1917, of spinal meningitis.

Sister Adella Haynie, of Manassa, Colorado, died at Saint Louis, Missouri, February 7, 1916.

Herald Eugene Smith of Provo, Utah, died at Honolulu, Hawaiian mission, September 11, 1916, of kidney trouble.

Leonard J. Wayment, of Warren, Utah, died July 21, 1916, upon reaching home from the British mission.

In speaking of nationalities we all understand or should that in the Church of Jesus Christ of Latter-day Saints there is neither Greek nor Jew nor Gentile; in other words, there is neither Scandinavian nor Swiss nor German nor Russian nor British, nor any other nationality. We have become brothers in the household of faith, and we should treat the people from these nations that are at war with each other, with due kindness and consideration. It is nothing but natural that people who are born in a land, though they may have emigrated from it, who have left their kindred there, many of them, that they will naturally have a tender feeling toward their fatherland. But the Latter-day Saints who have come from England and from France and from Germany and Scandinavia and Holland, into this country, no matter what their country may be involved in, it is not our business to distinguish them in any way by criticism or by complaint toward them, or by condemnation, because of the place where they were born. They could not help where they were born, and they have come here to be Latter-day Saints, not to be Germans, not to be Scandinavians, not to be English or French, or to belong to any other country in the world. They have come here to be members of the Church of Jesus Christ of Latter-day Saints, and good and true citizens of the United States, and of the several states in which they live, and other places throughout the world, where Latter-day Saints are building homes for themselves.

I have heard the story that a poor girl was actually denied employment in an American household, because she happened to be born in a foreign land, and because there is such a great prejudice wrought in the minds of some people against that country —not against the people; the people are innocent, the people are blameless. You must not condemn the people, however much you may judge and condemn their leaders, who place their people in jeopardy, and demand their life blood for their maintenance in positions of prominence and power. Their leaders are to blame, not the people. The people that embrace the gospel are innocent of these things, and they ought to be respected by Latter-day Saints everywhere. Treat our neighbors, our brethren and sisters

that have come to Zion for the purpose of worshiping God according to the dictates of their conscience, like Latter-day Saints, not as English, or French, or Scandinavian, or German. They are Latter-day Saints. They are our brethren and our sisters, our neighbors, and they are helping to build up this great country of ours, and we must respect them and uphold them in the purest kindness, love and compassion; and with sorrow that their native countries are in the terrible plight that they are, for which they are not responsible.

May God bless you. Forgive me for trespassing so long upon your valued time. I feel in my heart the truth. I believe I am right with the help of God. I claim nothing for myself. I am nothing of myself, but the truth has made me free, and I thank God for it. I can face my brother and my sister anywhere in the world, in life or death, with the consciousness that I have never wronged one of my fellow beings that I know of, and I think I know. I therefore feel that I am right, and if so it is due to the gospel, and to my association with men of God, all the way down from childhood, and I am thankful for it. I feel proud and grateful and most happy that I am associated with you. I look upon the faces of this multitude of men before me, and I recognize in them, as every honest man must, the features and faces of noble, honest men; men who have lived pure lives; and the women are the best that ever lived. There are no wives better than our wives. There are no mothers better than our mothers; no sisters better than our sisters nor any quite so good, as we believe. They are the best in all the world. That is my testimony. God bless you, is my prayer, in the name of Jesus. Amen.

ARISE, AND WASH AWAY THY SINS.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

"We believe that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel."

"We believe that the first principles and ordinances of the gospel are:—(1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost" (Articles of Faith 3 and 4).

"Men and brethren, what shall we do?" Such was the eager, anguished, almost despairing cry of the humbled multitude who, at the first Pentecost following the Crucifixion of Christ, were brought to a realization of their awful guilt through the inspired utterances of Peter, the presiding Apostle.

What shall we do? What can we do? Is hope yet open to us?

This is the wail of contritely penitent souls, everywhere, always. When convicted of sin at the bar of his own conscience through genuine repentance, when at last able to see himself in all the repulsive pollution of his transgression, the self-accusing sinner yearns with fervid purpose to make all possible reparation, and is zealous to learn and obey the conditions of forgiveness, if such there be.

To every soul thus brought into the depths through the benign though afflicting influences of repentance, to all who thus appeal for mercy and rescue, the answer is direct and prompt: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (See Acts 2: 37-39).

The promise of remission is as wide as the domain of sin; for, excepting those (and be it said to our comfort that they are few) who sink so far into the quagmire of iniquity as to be numbered among the "sons of perdition," to whom effective repentance is impossible, all may be saved by compliance with the requirements set forth by the Author of the plan of salvation. The need of forgiveness is likewise universal; "for there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7: 20); and "if we say that we have no sin, we deceive ourselves, and the truth is not in us" (I. John 1: 8).

Is it not reasonable, and wholly in keeping with the ordinary ways of men in their mutual dealings, that some substantial evidence shall be demanded to attest the genuineness of the repentance we voice in words? Is it enough that the debtor shall merely acknowledge his obligation and express regret that he has not heretofore been able to meet it? He must do something more, or he remains forever in debt. The seal by which repentance is validated is baptism in water for the remission of sins; for by this is the blood of Jesus Christ made effective to cleanse from sin (See I. John 1: 7).

The voice in the wilderness heralding the advent of the Lord, the proclamation that aroused Jerusalem and reverberated throughout Judea and Galilee, was "the baptism of repentance for remission of sins" (Mark 1: 4; Luke 3: 3). The cleansing ordinance was not to be administered indiscriminately, however: it was reserved for those who had brought forth "fruits meet for repentance," those whose profession of penitence was a true index to their contrite state.

Saul of Tarsus, when rebuked for his ill-directed zeal in persecuting the Lord's own, exclaimed in agony "What shall I do, Lord?" By the mouth of devout Ananias came the answer: "Arise, and be baptized, and wash away thy sins" (See Acts 22). And Saul, thereafter known as Paul, a preacher of righteousness and an Apostle of the Lord Jesus Christ, taught the saving doctrine that by baptism in water comes regeneration from sin.

Pastors and prophets who ministered to the ancient fold of Christ on the American continent led the people in the same path, that of repentance and baptism by water, the only way by which remission of sins could then or can ever be secured. Read for yourselves in the Book of Mormon, which is verily the Scripture of the Western Continent: "For the gate by which ye should enter, is repentance, and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost" (II. Nephi 31: 17).

"Shew unto your God that you are willing to repent of your sins, and enter into a covenant with Him to keep His commandments, and witness it unto Him this day, by going into the waters of baptism" (Alma 7: 15).

Hear the words of the Lord Jesus Christ through the prophet Mormon:

"Turn, all ye Gentiles from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel" (III. Nephi 30: 2). And further:

"The first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins" (Moroni 8: 25).

To His commissioned servant in the current age, the bearers of the Holy Priesthood again restored to the earth, the Lord has given commandment that they proclaim anew to the world the same unchangeable truth, that only through baptism is remission of sins promised. Thus we read:

"But thou shalt declare repentance and faith on the Savior and remission of sins by baptism and by fire, yea, even the Holy Ghost" (Doctrine and Covenants 19: 31).

Such is the immutable law of God throughout the ages. There is no other way provided, on earth or in heaven, by which the merits of the Atonement of Jesus Christ may bring salvation to mankind.

JESUS had a work to do on earth. He performed His mission, and then was slain for His testimony. So it has been with every man who has been foreordained to perform certain important missions. Joseph truly said, "No power can take away my life, until my work is done." All the powers of earth and hell could not take his life until he had completed the work the Father gave him to do.—BRIGHAM YOUNG.

ETERNAL PROGRESSION.

THERE is no end to the power and progression of the human being; and why should there be, logically? You have been gaining in intelligence all the days of your life. In the days hereafter why should you not add intelligence to intelligence, experience to experience, power to power, worlds without end, until you yourself, become, as I have said, in power divine? That is the glorious thought that "Mormonism" presents to the world. Is it a freak? Is it something that merits the contumely and contempt and criticism of mankind or, on the contrary, is it not something that presents to you—it does to my mind—the noblest concept of the relations between God and man that ever has been presented to mankind? We learn in the Doctrine and Covenants that man, in some form—I know not what, it has not been revealed, so far as I know—was in the beginning with God. God was the greatest of all souls, the greatest in power, the greatest in intelligence, the greatest in righteousness, and He set out to formulate a plan of salvation for you and me, and for all who were infinitely below Him in these splendid attributes. That is the plan of salvation that God has worked out for our good and for our salvation; and He has rolled these worlds into space, created them—not out of nothing, but out of the elements that existed, taking advantage of the forces of nature as they existed, as they interacted one upon another. Taking advantage of these, He has rolled this earth, and I presume an infinite number of worlds into being; and here He has placed us that we might learn, one from another, that we might learn through labor and pain and sorrow and suffering —glorious gifts of God, no matter what we may think of them. We learn more from our pain and our sorrow and suffering than we do from the joys of the world. These are the things that make us righteous, that make us sympathetic with others. From these experiences grow some of the most splendid flowers of the human soul. We are here with our agency, our free agency to do as we please—to murder, if we please; to commit crime, if we please. God can prevent it all; yes, God has the power to stay the hand of the murderer or the robber; but if God were to prevent every evil impulse of ours and every evil action of ours, what merit would we have in the great day of judgment when the books are opened? Why, out here on the hill, only three or four miles away, there is an institution wherein men work and yet they are not industrious: do not steal and yet they are not honest; do not get drunk, and yet they are not temperate; go to church, but are not religious. It is the state prison, where the inmates are compelled to do those things. What manner of credit have they? Would you say that their conduct has been very good? You must have the right to do wrong, if you are to have the merit of doing that which is right.—RICHARD W. YOUNG

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 21, 1917.

EDITORIAL.

IS THIS THE LAST WAR?

Mr. Daniels, U. S. Secretary of the Navy, in a recent public address, predicted that a world parliament would be established immediately after this war, to maintain peace among the nations. He said, in part, "The United States is engaged in the last great war, the victorious end of which will mark the time when liberty and justice have so completely won that they will never be jeopardized again."

Events on the stage of history move rapidly in our day, and it would not be wise to deny the possibility of the fulfilment of this prediction by one of the foremost statesmen of the world. It is very probable that, when this war is over, the nations involved will be thoroughly convinced, by their terrible experience, of the folly and crime of the policy responsible for it, and demand of their respective governments some other means of settling international disputes. Then wars will be abolished, and future generations will hear of battles as we hear of the duel, the vendetta, or of piracy, as evils peculiar to an age of savagery.

It is probable that one of the next steps of the world toward the realization of the great Brotherhood of Man will be, as Mr. Daniels suggests, the establishment of a world parliament. But there must also be a supreme court of the world to interpret the laws enacted by such parliament, and a world executive—be he a President, a King, an Emperor, or a Cæsar—to enforce those laws, and he must have at his command a small military force, maintained by all the world, to perform whatever international police duties may be necessary.

Such an arrangement would not involve a radical reconstruction of governments. It would not mean the loss of the autonomy, or independence, of a single nation. It would mean merely the federation of the existing nations, each maintaining its own government and managing its own affairs, without interference by anybody, as long as national interests were not so managed as to conflict with those of the world federation.

To begin with, some of the countries in the general federation would be, as they are now, republics; others would be constitutional monarchies; and perhaps some would even retain an autocratic form of government, though that is less likely since the revolution in Russia. But the final outcome will be, through the free

and unhindered proclamation of the gospel of our Lord, the adoption, by a Federation of the World, of His form of government, which has been called *Theo-democracy*. Under this form of government our Lord Himself will be acknowledged as the Supreme Ruler of this earth and all its kingdoms. He will be the lawgiver, the supreme judge, and the chief executive. For the time will surely come, when all on earth will join in the songs of those who surround the celestial throne. "Thou art worthy, O Lord, to receive glory, and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4: 11). But our Lord will exercise these functions through His representatives, and in accordance with the doctrine of common consent. This is God's form of government. It will finally be adopted by all the nations of the world, for it obtains wherever the kingdom of God is established, whether in heaven or on earth. It is the form of government for which we ask, when we repeat the Lord's Prayer, "Thy kingdom come: thy will be done on earth, as it is in heaven." In heaven God reigns supreme. There His will is the highest law, as it will be on earth, when His kingdom is established here. This is a different form of government from all those of merely human origin, which range from autocracy to radical democracy, and which are, at either extreme, in danger of degenerating into anarchy. It is the form of government which our Lord has established in His Church, because it is the government of heaven itself. It is the only form of government which accords to every man the full exercise of his free agency, and at the same time recognizes the necessity of his instruction and guidance, lest, as a free agent, he should be misled, by impulses and unbridled inclinations, and go to destruction, like an inexperienced child.

This, we say, will be the form of government which the Federation of the World will finally adopt; but we must not suppose that a Federation will not, or cannot, be formed, until all the world is converted and prepared to acknowledge our Lord as the King and Ruler of this sphere. We must not think, in other words, that the Millennium cannot begin, until the conditions on earth have become ideal. We must, rather, look forward to the prevalence of ideal conditions as a result of the establishment of the Millennium.

For this reason it is perfectly consistent to hope and pray that this war will be the last, although the world, as yet, seems to be very far from fully prepared for the reign of peace: it is not inconsistent to hope that this war will prove the end of armed conflicts among men, as Mr. Daniels predicts; or, that, at least, it will be the beginning of the end of such conflicts. At all events, the creation of a world parliament would be a long step toward that "Golden Age," that Millennial Reign, under which all the nations of the earth shall enjoy prosperity, health, and true happiness,

because they will all live under a reign of truth, justice, and brotherly love.

J. M. S.

IS THERE A GOD?

THIS is a question occupying the minds of a great many people of the present time—a question which is recognized by the Latter-day Saints as being of the most vital importance to the salvation of every son and daughter of God here on this earth. It is a question I have heard repeated on many occasions, especially by men who are facing death daily, as they view the work of destruction being carried on at the present time by the armies at war.

Some of the sectarian teachers have said in my hearing many times that this war has caused men to begin to pray, who had never offered a prayer in their lives before. I am not in a position to refute that statement, as I am not acquainted with the men to whom they refer, but this I do know from my experience with men with whom I have associated in the firing line, that there are a great many men who were praying men up to the time of their going to the front who have ceased to pray and have joined their comrades in asking the question, "Is there a God?"

The reason for this apparent turning from Christianity to, shall I say, infidelity? is not difficult to understand. Had the world accepted the teachings of the Prophet of God, when he proclaimed the restoration of the gospel of Christ with all its attendant blessings and gifts, greatest among which is a true conception of the Deity, there would be no war now, and there would be no turning of men from praying to swearing. Nor would anybody need to ask the question, "Is there a God?"

I bless the day when that question was settled in my mind. Through the humble testimony of a Latter-day Saint I was led to investigate the doctrines of a church which I then heartily despised, not knowing why. The result of my investigation, made over nineteen years ago, has enabled me, not only to believe, but to know that there is a God.

Placed in the very same position as some of those who have asked the question, and with even greater opportunities to see the carnage, as it was my sacred duty to render first aid to the wounded and to see that they were removed off the field as soon as possible, I was under fire all the time. Then the fact was established in my mind that there is a God, who hears and answers prayers.

On one occasion we were called upon to take a position from the enemy, against which several splendid battalions had been shattered, but which we took with, comparatively, small loss. It was on this occasion that I learned more than ever that there is a God.

After I had dressed the wounds of all the men I could find, both friend and foe, I obtained twelve men to carry the stretchers, and while performing this work of mercy, carrying the Red Cross flag for the enemy to see, we were continually being shelled and shot at by snipers. I realized at this time that the prayers of the saints were being offered up to our heavenly Father in my behalf, and I feared no danger, for around my three stretchers there seemed to be a hallowed space in which no man was hurt, and although we worked until after dark, I did not lose a man; but there were men of other units coming after us, only a few yards behind, who were wounded, and I had to halt my stretchers while I attended to these men. Then we would proceed on our journey again.

Another testimony is, that while my regiment was just holding a place in the line, if I was with my platoon, there were no casualties. My company sergeant-major noticed this and had me accompany my platoon at all times, and he, through the testimony I bore, and what he had seen of me, was led to pray.

My advanced age was, more than anything else, the reason for my return to England. I am in my fifty-second year. I was very slightly wounded, so slightly, indeed, that there is no scar.

Since I have been in England, I have had the opportunity of testifying to my comrades, and some of them have sat up till twelve o'clock midnight, listening to the truths of the restored gospel, and on the sixth of this month (May) I had the privilege of leading one of these men into the waters of baptism, and I am looking forward to having the privilege of bringing others to the Church and kingdom of God in the near future.

There is a young man in the Canadian Forces in France, of whom I wrote in the *Star* about a year ago, who had formerly been a member of the Re-organite Church. I am very much interested in this brother, as he looks upon me as his spiritual father. So I wrote to him some time ago, asking him to give me his testimony as to how he felt in the gospel, and whether he knew that there is a God. This is the answer he gave me:

"Dear Brother Carroll:—I do not want to write much about the war, but this I can truthfully say, that my heavenly father has blessed and preserved me, in answer to the prayers of the saints that have been offered up for my safety.

"It is now fourteen months since I came to France, to do my little 'bit' in helping to win this war, and during that time I have had some very close shaves with death and injury, but my heavenly Father has watched over me and preserved me.

"My testimony in the gospel has not faded, but has grown stronger each day. I see some things that have increased my joy in the Lord and my testimony, and I see many things in connection with this war which go to prove that Joseph Smith was a prophet of God. I know we have the truth; that God lives, and that Jesus lives, and that He will come to this earth again and reign with His people. I am thankful I have found

the true Church of Christ, and my soul rejoices in the knowledge of the truth. I know there is a God."

Here is a comparison between men who have obeyed the word of the Lord, and those who reject the counsel of God against themselves. The first have proved the truth of the words of the Savior, If any man will do the things which I command him, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Your brother in the gospel of Christ.

Surrey. W. A. CARROLL.

IDEALS.

CHRIST not only came to fulfil the law, but also to elevate mankind to purer thought and higher ideals. In preaching to the people, He taught them something higher than "an eye for an eye," or the carnal law. He taught them to love their neighbors and to develop better characters. How can man more fully obey that beautiful commandment, "Seek ye first the kingdom of God," than by striving for higher ideals?

The aphorism, "As a man thinketh in his heart, so is he," is as true a principle as that the sun rises and sets. Christ truly said, "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit * * * wherefore by their fruits ye shall know them."

Character is thought-made. Every impulse or action originates from thought; therefore, we must consider our thoughts, and if we find them to be sickly and tainted, we must proceed to weed them out, for they are slowly eating away our better selves. It has been said, "He who cherishes a beautiful vision, a lofty ideal, will one day realize it"; also, he who caters to degrading thoughts will also realize the same. Thought, therefore, is the fire-box of one's dual make-up, and it is essential that one must cultivate noble thoughts, and then the actions will take care of themselves. That beautiful character, Leo Tolstoi, once said, "Let a change take place in thought, and sooner or later, according to the importance of the change, it will take place in the feelings and actions and lives of men, and just as inevitably as the ship changes its direction after the turn of the rudder." Therefore, thought is the rudder that steers the course to higher life.

Now, after one has cultivated higher thoughts, one must make these thoughts living forces. "To desire is to obtain; to aspire is to achieve." One cannot think within and stand still without. As one thinks, one must be moving towards a goal. One must realize one's importance in this sphere of action. Think of the beauties of the creation. No two individuals are alike; that is, with the same qualities. Each being is a creative force within

himself. Most of us feel as if we were mere ships upon the River of Life, but each individual is a supreme master of a universe of facts: in other words, we are limitless. The poet has written:

"There is nothing, I hold, in the way of work
That a human being may not achieve
If he does not falter, or shrink, or shirk,
And more than all, if he will *believe*."

Each individual should set a definite ideal, not at the foot of the mountain, thus making it easy to obtain, but fix it high and unattainable. After it has been set, we should never be calm so long as we do not move towards it. This is progression, and if we do not move forward, we must retrogress, for the law is that we cannot stand still.

One may make the remark that it is easy to talk and write about advancement to higher planes of life, and it is easier said than done. True, we meet with adversities; but, as has been written, "Adversity is like the periods of storm—the cold comfortless rain, unfriendly to man and to animal; yet from such dread periods have their birth the flowers and the fruit."

In this work of regenerating one's self to do better and strive higher, one must not have the misconception that it is necessary to create ability; on the contrary, those talents are naturally one's dual make-up, and it is one's duty to bring to the surface those latent qualities. This is beautifully portrayed by our Elder Brother in His parable of the talents.

Let us compare ourselves to incandescent electric lamps. If we are five candle-power ability, let five candle-power radiate from our very beings; but if we be of the fifty candle-power variety, we should produce fifty and not five. We can only reach this standard we possess by right thinking and hard work. As the poet said:

"We have no wings, we cannot soar,
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time.
The heights by great men reached and kept
Were not attained by sudden flight:
But they, while their companions slept,
Were toiling upwards in the night."

Let us not look back on our past life of regrets, and thus mar the future, but remember the good old saying, "Life's young dream is the future—life's aged dream is the past."

In conclusion, let me quote you this beautiful key to higher ideals, "The Vision that you glorify in your mind, the Ideal that you enthrone in your heart—this you will build your life by, this you will become."

Leeds. LESTER F. HEWLETT.

WOMAN AND HER MISSION.

THE first we see of her is a sweet baby, tender and cute. She is welcomed by her parents and their friends. By the loving, tender care of the mother she grows up to be a shining light in the home, playing with her little friends and play-mates. She builds castles in the air as to what she will do when she grows up to womanhood. But in a few years she finds herself a bright young woman who has put aside the childish thought and is beginning to realize that the time has come for her to make a mark in the world. Having lived a clean, pure life, she feels it her duty to become the companion of one of the sons of God, and make him a happy home.

It is the glory of woman that she was sent into the world to live for others, rather than for herself; therefore, let her rights be respected and her smallest wrongs redressed. But let her not forget that she is sent into the world to teach man the things she has been teaching him from the very hour that he is born into this world. Let him remember that, while the gentle hand of the loving mother is rocking the cradle, she rules the world. By teaching her children how to grow up bright, clean, and pure, she wields the power of a sovereign.

During the hours of the long night, the kind mother has a watchful eye over her baby boy, ever praying that she may have the guidance of the Holy Spirit, that she may be able to lead him through life to manhood.

As soon as the boy is old enough to think for himself, mother teaches him that he has a Father in heaven, and that there are laws and rules we must obey, in obedience to Him. We must keep the Sabbath day holy, for instance; we must not steal; nor kill, nor do anything else that our Father in heaven has commanded us not to do. We must live clean and upright lives in sight of all the world. All this, mother has taught us.

She has, further, taught us to be subject to kings, presidents, rulers, and to obey, honor, and sustain the law. She has told us that God, in the beginning, created man in His own image, and that, in view of this truth, the body given to man and woman should always be clean and pure, as it was when the Father in heaven gave it to them.

Mother has taught her boy to obey God and to honor his fellowmen, and not to get the idea that he is a passenger on the train of life, having a ticket paid by our Lord, so that all he has to do is to sit in a soft-cushioned seat, until he reaches the heavenly station. She has taught him that life is like a mountain railway, and that he is the engineer. It follows that, if he will make the run successfully, he must be on the look-out continually. Sin is treacherous. He must be on the guard against the swamps of intemperance, impurity, bad company, frivolity, and inactivity,

and never drive too near the precipices of vanity, boastfulness, and self-righteousness. He must keep his fire-box full of spiritual fuel and abound in the knowledge of the gospel. Then he may pull up the mountain of opposition and meet the bluff of the gainsayers, and he must make his rails bright by the oil of example.

One of the things that make the loving mother-heart sad is to see the son take up with sin and the wickedness of the world, and fall by the way-side, after having been walking the paths of righteousness for twenty, or thirty, years.

A woman can occupy no greater position than that of a true, loving mother, for she has kept one of the great laws of her Father in heaven, to go forth and multiply and replenish the earth, and in the world to come her sons and daughters will come forth and call her blessed.

Leeds. NATHAN GROOME.

GLORY OF ZION.

THE nature of the city of Zion is nowhere fully described. John the revelator has described, in his 21st chapter, two cities coming down from God out of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, "Come hither, John, and I will show you another city, the holy Jerusalem." He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed. But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." David also says, in speaking of this same city, "Out of Zion, the perfection of beauty, God hath shined." From these declarations we can at least believe that Zion will be a very beautiful city—"the perfection of beauty," whether it is constructed after the order of the old Jerusalem or not. Suffice it to say that God by revelation will inspire His servants and will dictate to them the order of the buildings of that city—the number and width of the streets, the kind of houses, the character of the Temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.—ORSON PRATT, in *Journal of Discourses*.

FROM THE MISSION FIELD.

Baptisms.—Three children were baptized by Elder George W. Perry, June 9th, 1917, at Hartlepool (Newcastle conference), in the sea, and confirmed the following day by Elder George W. Perry and President Parley M. Condie.

Branch Conference.—On Sunday, June 10th, 1917, a successful branch conference was held at Lowestoft (Norwich conference), Branch President Charles M. Coleby conducting the afternoon and evening sessions. The Sunday school, in charge of Superintendent William Walker, after the opening exercises, rendered the following interesting program: Sacrament gem, led by Superintendent William Walker; song, by the Sunday school; reading, "Character Sketch of Mary," by May Coleby; solo, by President Francis M. Skinner; reading, by Herbert Burrell; quartet, by the theological class of the Norwich branch Sunday school; closing remarks by President Francis M. Skinner. At the afternoon session Branch President Charles W. Coleby reported the branch in a good condition. The names of the general and local authorities were presented by Elder Orial L. Anderson. All were unanimously sustained. Remarks were made by Sister Agnes Blyth, Brother William Snowling, and Elder Orial L. Anderson. At the evening session Elder George E. Southgate (Norwich branch) and Conference President Francis M. Skinner made appropriate remarks. Several strangers and investigators were present, says Elder Orial L. Anderson, clerk of conference.

DIED.

KIRKHAM.—At Hanley, Staffordshire (Manchester conference), on June 7th, 1917, Sister Fannie Tatler Kirkham. Deceased was born at Hanley, November 19th, 1886; was baptized April 2nd, 1905, by Elder Joseph C. Crismon; and was confirmed the same day by Elder Arthur Robinson. Funeral services were held June 10th, 1917.

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